AUM

"For in his passage to the next World, neither his Father, nor his Mother, nor his Wife, nor his Son, nor any of his Kinsmen will remain in his company; virtue alone adheres to him. Single is each man born, single he dies; single he receives reward of his good, and single the punishment for his evil deeds. . . . When he leaves his corse like a log or a lump of clay on the ground, his kindred retire with averted faces; but his virtue accompanyeth his Soul. Continually therefore and by degrees, let him collect Virtue for his guide, and he shall traverse a gloom now hard to be traversed."—*Catechism of Brahmanism.*

THE PATH.

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MEDIUMSHIP AND ABNORMAL PSYCHISM.

The Theosophical Society has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H. P. B. was from the first clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed, and derided H. P. B. and all other interpretations than their own of these "dealings with the dead". It was long ago predicted by "Those who know", that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favor such a development, for—"That which hath been is that which shall be, and there is no new thing under the heavens". Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand

Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T. S. is the only organization, and its members the only individuals, who have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential, if the mission of the T. S. in this important regard is to be effectual and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H. P. B. and the Theosophical movement. There could, from the first, be no compromise, and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha Yoga practice among Theosophists has been all along discouraged and its dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha Yoga *may* result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak in both body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges"—insignificant as they may be so far—for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophist to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study* the SECRET DOCTRINE, and fit himself to give rational explanations of all such phenomena, and show *why* they are so dangerous. Unfortunately there are members of the T. S, and possibly of the E. S., who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Kamic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T. S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended the *Secret Doctrine* they would long ago have fled from

this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.

2d. Do not denounce "Spiritualism" or ridicule "Spiritualists", but on all suitable occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary Constitution of man, what actually occurs at "death", and the Kamaloca and Devachanic states. This can be found fully explained in the *Key to Theosophy* and the *Secret Doctrine*, and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to disseminate knowledge and create public sentiment as to protect the natural psychic even from himself. HARIJ.

IRELAND.

Erin's Isle has always been somewhat of a mystery. Its people are so different from the English just across the channel that one who spends some time in London and then crosses over to Dublin will at once see the vast gulf that in the matter of temperament separates the two peoples.

And any one who studies the Irish, especially on the West Coast, and lives among them, will soon discover a deeply-seated belief in what is commonly called the supernatural that can only come from some distant past. Even the educated Irish are not free from this.

There is a willingness in the peasant to express belief in fairies, ghosts, and the like, which in the better classes is covered up from sight but still there. In the country districts the people will stone the lights out of the windows of a newly-vacated house, and in the city the educated man may frequently be found who will say, when his attention is called to such an occurrence, "And why shouldn't they? Do you want the devil to stay in the house?" The theory of course is that the elementals of the departed tenants can only escape through the broken window panes unless they have been used—as is not always the case—to open doors.

Belief in fairies is the old Hindu belief in the "devas" or lesser gods. I know many educated people who have declared they often heard fairy

talking and singing. In fact, unless we take in the northern Irishman—who is not truly of that blood—we will never find a native of that land who is not born with a slight or greater touch upon the borders of the unseen or with a belief in it.

It is called the Isle of Destiny, and its hill-men will tell you that it has always been a "saintly island". It teems with tales exactly duplicating those of Hindu yogis; the very grass seems to whisper as with the footfalls of unseen beings. One tradition is that in very ancient times, before the island of Albion rose from under the water, there was an ancient college—or *Ashram* as the Hindus would call it—on the island, where great adepts lived and taught disciples who from there went out to all lands. They stayed there until a certain great cataclysm, and then migrated to * * * * *. In connection with this the following quotation from some remarks by H. P. Blavatsky in *Lucifer* will be of interest, in reading which one can also profitably remember the Greek tradition that near Britain there was an island called Ierna to which men went in order to learn more about the secret mysteries. She says:[1] "It is a tradition among Occultists in general, and taught as an historical fact in Occult philosophy, that what is now Ireland was once upon a time the abode of the Atlanteans, emigrants from the submerged island mentioned by Plato. Of all the British Isles, Ireland is the most ancient by several thousands of years. Inferences and 'working hypotheses' are left to the Ethnologists, Anthropologists, and Geologists. The Masters and Keepers of the old science claim to have preserved genuine records, and we Theosophists—i. e. most of us—believe it implicitly. Official Science may deny, but what does it matter? Has not Science begun by denying almost everything it accepts now?"

BRYAN KINNAVAN.

PROFESSOR DEAN'S CONSULTATIONS.

BY MATILDA J. BARNETT.

"Walter," said Mrs. Dean, hesitatingly advancing into her husband's study, "may I speak to you a moment?"

"Y-e-s", replied the professor, laying the palm of his hand upon the page before him as if to keep the subject from slipping away during the domestic interview.

"I am much troubled about our Vera", said the mother of his only child as she faced him with an anxious countenance.

She dropped into a chair and extended her arms out upon the desk towards him in a helpless imploring way. "What shall we do about it?"

1 *Lucifer*. June 15, 1889, p. 347.

she asked for at least the fortieth time. "She is nine years old and has not outgrown it yet. I have threatened to punish her, I have cried over her, I have prayed over her, and you remember how many hours you have spent in trying to argue her out of her fancies; yet, in the face of all these reasonable methods of cure, she still persists in seeing strange things and in talking to herself in the most fantastic way. What can we do about it?"

As if in response to the question, the subject under discussion appeared in the doorway hand in hand with Dr. Clement, the family physician.

"You have come at the right moment," said the professor, "pray be seated! and Vera, dear, don't you want to run and play in the garden?"

"Oh"—cried the child disappointedly. Clinging closely to the doctor she bent a pair of large pleading grey eyes upon her father, mutely waiting for him to revoke the unwelcome sentence.

To one who noted only the upper part of the child's face with the little vertical line already set between her straight heavy brows, she would have appeared serious almost to grimness. But this expression was contradicted by a mouth with a decided upward curve and a dimpled chin.

"Vera," interposed her mother, "could you take the basket to poor Mrs. Green?"

"May I?" cried the child, letting go her hold upon the doctor's hand and standing erect in her expectancy. And her slender little form, which though having no appearance of leanness was yet not burdened with one ounce of superfluous flesh, seemed now in its unwonted buoyancy almost to rise from the floor. As the word of permission fell from her mother's lips she darted from the room.

"Dr.," began the professor solemnly, "the skeleton still remains in our closet. The symptoms of the disease are if anything aggravated. You must make her body more healthy so that it may build up a more sound mind," he said, with his inverse method of deduction.

"I tell you now as I have told you before," replied the doctor, "that the child is all right. Children will have their cranks and their notions. If it is a disease she will outgrow it, and if it is not a disease you don't want her to outgrow it. If she sees only agreeable things what harm can it do?"

"She generally sees beautiful things," said Mrs. Dean. "She sees little beings that she calls fairies, and she says they love to help her. But one day when she was angry, she said that all sorts of dreadful little things were dancing around her. She cried out for her good fairies but they did not seem to come. She does not dare to be angry any more."

"Surely the cerebral disturbance that creates such hallucinations ought to be looked into," observed the professor. "Leaving her to out-

grow it may be giving her up to insanity. There is no taint of that sort in my family. So far as I know, none of the Deans, even in their most diseased conditions, have ever been troubled with seeing what did not exist," he concluded, proud of his descent from a long line of scholars.

"How do you know what exists?" queried the doctor. "We did not know that some of the stars existed until the telescope helped us see them, yet they were there just as much before we saw them as after. Who knows what telescopes nature may be able to help us to?"

"Oh—well," said the professor, "if my child discovered more stars or if her explorations proceeded in the line of any of our verified sciences I might believe that she was only blessed with rare perspicacity. But her statements are at variance with the laws of nature, therefore we have reason to infer that she is diseased."

"Who knows the laws of natnre? Look at her now!" responded the doctor, drawing the father to the window to see his child leaping and bounding through the garden with a basket on her arm.

"What a pity! she has taken the large basket," said the anxious mother. "And I have no doubt it is full."

"But see how delightfully she carries it!" remarked the doctor. "It does not matter *what* our burdens are, you know, it matters only how we are able to carry them."

"She persists in saying that *they* help her carry it, so that a large basket is no heavier than a small one, but I'm sure I don't know," added the mother sadly.

"Could a sickly child look like that?" continued the doctor, pursuing his own train of thoughts. "Why, there's health in every movement! I tell you, let the girl alone! It is both of you who are diseased instead of her."

The professor, in no way convinced, continued lengthily to advance his usual argument on his usual premise, that what we do not see does not exist, and the doctor with his wonted good-natured impatience continued to set aside rather than confute such arguments, and in doing so cleared the atmosphere so that when he withdrew the two parents were the better for the consultation. They could not, however, have specified wherein they had derived comfort.

"Is it safe to follow his counsel?" inquired the professor, reluctantly yielding to a mitigation of his anxiety. "He is an ignorant man. I don't believe he could for the life of him show a diploma. The fellow has never seen the inside of a college."

"But he has pulled you through some pretty severe attacks," replied his wife, "and after the learned Dr. Grandmere had made a failure of it too."

"It is true", was the reply. "By some strange chance the fellow seems frequently to hit it. It is his luck, I suppose. But when it is only luck and not learning, how do we know at what moment it may desert him? Knowledge is the only substantial, reliable thing there is."

"But is all knowledge a matter of the intellect?" timidly inquired his wife.

"Certainly. Without a cultivation of the intellect knowledge is impossible. We positively know of nothing beyond the intellect."

"Yet," she ventured, "without Latin or other learning, and whether he gives medicine or advice or reproof or seemingly nothing at all, Dr. Clement always benefits his patients. That is what I call the true gift of healing."

"Why then doesn't he cure Vera?" asked the professor.

"I don't know," was the faltering reply. "He says there's nothing the matter with her. Perhaps someone else would understand her case better."

"Then we'll try some one else," said the professor, reseating himself at his desk to signify that the domestic interview was over.

Mrs. Dean had for some time hesitated to yield to the insistence of her conscience, which urged her to consult her pastor concerning her perplexity. At length deciding to hesitate no longer, she wrote him a note requesting him to call for an interview.

The Rev. Mr. Pendergast promptly responded by presenting himself for service.

When he entered the room he impressively advanced to Mrs. Dean and slowly folded her hand between his own, then after greeting the professor he turned imposingly to Vera.

The child recoiled from him and with unwonted discourtesy ran from the room.

As the pastor's eyes followed her they seemed to gleam beneath his shaggy brows, while the straightening of his full lips in a long line above his massive chin added to the severity of a usually none too gentle countenance.

"We wished to consult you about her", said Mrs. Dean, flushing with maternal humiliation at the rudeness of her child. "We fear there is something wrong with her."

"That is an evident fact," was the sententious reply.

Mrs. Dean carefully and at considerable length proceeded to state the case as she had begun to acquire the habit of doing, and she was so absorbed in her subject that she failed to note the strong gaze which was the only response of the listener.

"Have you prayed for her in fear and trembling?" inquired the pastor when she had concluded.

"Perhaps it is because I have prayed with so much fear and trembling that my prayers are unanswered," she replied.

"It is evidently some kind of evil possession," he rejoined. "It may be hallucination, or it may be one of those sad cases of persistent mendacity."

"Mendacity!" repeated Mrs. Dean, for a moment unable to catch his drift. "Do you mean that it may be that my child is untruthful, that she does not really think she sees what she pretends to see?"

"My dear Mrs. Dean, such cases are not as rare as you may suppose."

"So far as I know," interposed the professor, drawing himself up proudly, "the Deans have never had a liar among them, and my child inherits the nobility of her race."

Mrs. Dean's lip quivered. "I named her Vera," she said, "because I hoped that above all things she might be truthful. I have never thought it possible for her to be untruthful. She is frankness itself. She never conceals a thought from me."

"But", interposed the professor, turning to the pastor with mollifying grace, "may we not suppose that, without intending to be untruthful, she is not quite responsible for what she says, her mind being a little astray on this one subject?"

"May we not suppose it possible for her to see things that we cannot see?", timidly suggested Mrs. Dean.

"She could not see what does not exist unless she were diseased," replied her husband, confident that his stock argument would as usual prove an unanswerable one.

"There are mysteries that we do not understand," murmured Mrs. Dean.

"If the child is prying into God's mysteries she is justly punished for her audacity," said the parson.

"But it is only we who are distressed about it," replied Mrs. Dean. "The child is very happy."

"She has no right to be happy," was the response. "Have you ever tried fasting with her? Three or four days without food might bring her to her senses. You cannot deal too severely with her. The Lord loveth whom he chasteneth. Let us pray!"

The pastor rose erect and folded together his large white hands and fixed his eyes upon the ceiling.

As he proceeded, his sonorous voice fell jarringly upon the ears of the tender mother, and seemed to fill the little room with dark forebodings. Her agitation of heart and mind interferred with that close attention to the

words of the invocation that duty was urging her to bestow. She was, however, vaguely conscious that the depraved heart of her child was being offered up for inspection to a deity who was supposed to take delight in searching out its blackness and in bringing it to the torture for transformation.

It need scarcely be said that she failed to be guided by the superior wisdom of her pastor or to be comforted by his spiritual ministrations. It was with only a sense of relief that she saw him depart.

The next day the professor came home elate. He had met an old college friend who had become a celebrated oculist, and who, on learning of Vera's case, felt convinced that the seat of the difficulty was in the child's eyes. The nerves of the eye were so delicate and so easily disturbed, and their connection with the brain so immediate, that the least strain upon them by muscular contraction or in any other way was quite likely to result in brain disturbance which might involve any organ or function of the body, or might even cause hallucination. He wanted to see Vera and make a careful examination of her eyes.

"He is so skilful," said the professor animatedly, "that he is worked almost to death. He can, however, give us a little time on Saturday morning."

"It is all nonsense," replied Mrs. Dean, "the child's eyes are perfect. He will learn that fact if he examines them. I do not suppose it will harm them to be looked at, but it is surely a waste of time."

"How can we tell just what condition her eyes are in?" asked the professor sharply; "we have not his learning on the subject."

On the appointed morning the professor in a hopeful frame of mind set out with his daughter. But as he did not formulate his thoughts in words, it was not clear to any one but himself whether he hoped that the eyes in question would prove guilty or not guilty of the suspicion cast upon them.

The interview with his friend was a long one for a celebrated specialist to grant in office hours, and the air of satisfaction with which the professor returned home indicated that it had been fruitful in encouraging result.

He drew his wife into his study for close conference.

"Isabel," he began, "it is just as I believed"—hoped, he had almost said; "the child's eyes must be operated upon."

Mrs Dean gazed at him in blank astonishment. Her arms fell nerveless at her side.

"Yes, we have reached the true cause at last," he continued with cheerful volubility. "There seems to be no doubt whatever that there is a slight disturbance of equilibrium interfering with binocular vision. In connection with slight myopia, which we have never discovered, there is an

insufficiency of the *recti interni* causing a slight *strabismus*, so that maintaining the necessary convergence creates a certain fatigue in those muscles which may result in nervous derangement capable of manifesting itself in a variety of ailments. The operation is short and painless. A preparation of coca is applied in order to deaden sensation. When ready for the operation, which, you see, is really a beautiful one, the lids are held apart by a speculum, the eye-ball is seized with the fixation forceps, near the cornea and opposite the muscle to be divided, then the eye-ball is rolled over into a position that leaves freedom for operation. Above the tendon of the muscle, or a little in front of it, the forceps seize the conjunctiva and lift it into a fold, and then make in it an incision which by being parallel with the direction of the muscle causes the wound to gape less after the operation and —Why Isabel! What is the matter?"

With unprofessional and unscientific haste the alarmed husband darted from the room and returned with a glass of water, which he vainly attempted to administer to his fainting wife. He carried her to the lounge and then flew to open the window.

It was some time before she recovered full consciousness, and when she did so she fell to weeping violently.

The professor was not able to discover any adequate cause for so much emotion, but he instinctively refrained from mentioning the subject of the operation again that day.

The next morning at the breakfast table he gently, *very* gently, remarked that the oculist had given him a long list of references among his patients who had been cured of chronic disorders by a slight operation upon the eyes.

"Walter, with my consent," said Mrs. Dean with unusual decision, "my child's beautiful eyes shall never be tampered with."

For some moments the repulsed husband sipped his coffee in silence, now and then glancing up furtively at his wife's flushed countenance.

When he thought her excitement sufficiently abated, he began blandly—

Hidden Hints

in the Secret Doctrine.

(*From p. 252 to p. 260, Vol. I.*)

By W. Q. J.

Order of the Elements Esoterically is, *Fire, air, water, earth.* (2nd para). Counting up from the earth, the order for the elementals, or the nature spirits in the elements, is: earth elementals, water elementals,

air elementals, fire elementals. And it has always been said that those of the fire are the wisest and most distant so far as cognition of or by us is concerned, that the airy ones are also wise, and those of the water dangerous. Those of the earth have been described by seers in the form of gnomes sometimes seen by clairvoyant miners in the depths under us, and of this class also are those that have given rise to the superstition among the Irish respecting the fairies.

Fire in the Preceding Rounds. She says (p. 253), "For all we know, fire may have been pure akasa, the first matter of the builders". The phrase "For all we know" is sometimes to be translated "Thus it was".

The Fifth Element in the Fifth Round. This, as said before in these notes, will be "The gross body of akasa" (257), and "by becoming a familiar fact in nature to all men as air is familiar to us now, will cease to be hypothetical".

What is the Sixth Sense to be? In the first paragraph of page 258 she says that at first there will be a partial familiarity with a characteristic of matter to be known then as permeability, which will be perceived when certain new senses have been developed, and after that this singular characteristic will be fully known, as it will be developed concurrently with the sixth sense. We may therefore argue that she means to describe the sixth sense as one which will (among other things) give to us the power to permeate matter with ourselves. Let some one else now carry this idea further, as it is no doubt correct. It would seem that both the matter-characteristic and the power in man are being here and there exhibited, or else some of the phenomena seen at spiritualistic sèances could never have happened; but alas! we need not look for aid there so long as the beloved "spirits from the summerland" continue to hold sway over their votaries.

The Earth in its Early Periods. Some students have thought that this globe in its early times when, following the statements in *Esoteric Buddhism*, the human life-wave and so on had not come, there was no life on it, supposing in a vague way that there was, say in the fire-mist time, a mass of something devoid of life. This is contradicted and explained on page 258 in the second para, for: "Thus Occultism disposes of the Azoic age of science, for it shows that there never was a time when the earth was without life upon it". This is asserted for no matter what form or sort of matter thus, "Wherever there is an atom of matter, a particle or a molecule even in its most gaseous state, there is life in it, however latent or unconscious".

Of Spirit and Matter. In the commentary on p. 258 the author plainly writes, "Spirit is the first differentiation of and in space; and mat-

ter is the first differentiation of Spirit". This is a clear statement of what she desired to teach respecting spirit and matter, and as in other places it is said that spirit and matter are the opposite poles of the One—the Absolute—an agreement has to be made between the two. There is no real disagreement, since it is evident that differentiation must proceed in a definite order, from which it results that there must be always one state, plane, place, power, and idea in nature that is above and different from and beyond all others. And when we go beyond spirit, the highest we may speak of is the Absolute, which is the container of the next two—spirit and matter, the latter following the first in order of differentiation. These are said to be coëternal, and, indeed, are so, as far as our minds are concerned, for the reason that we cannot grasp either the first or the second differentiation of the absolute. But because this doctrine of the coëternalness of spirit and matter has been taught, there never being the one without the other also present, some students have fallen into a materialistic view, probably because matter is that which being near to us is most apparent, and others, remaining somewhat vague, do not define the doctrine at all. Spirit and matter are coëternal because they exist together in the absolute, and when the first differentiation spoken of above takes place, so does the second immediately. Hence, except when we are dealing with metaphysic, they must be regarded as the two poles of the one absolute. And the *Bhagavad Gita* does not support the contrary, for it only says there is no spirit without also matter, as it is dealing through the words of Krishna with things as they are *after* the differentiation has taken place.

There is another class of theosophists who speak of the "superpersonal god", asserting at the same time that they do not mean "a personal God", and they are opposed by still another class who point to the well-known denial by H. P. B. of the existence of a personal god. It is in the sentence quoted that both of these may come to an agreement, for the believers in the superpersonal deity can without doubt find support in the lines on p. 258. For if spirit is the first, then matter is a grade below it, however fine and imperceptible that distinction may be.

If further we say, as many of us do, that the great inherent ideas of man were given to him by the first great teachers whose descendants and pupils the Adepts are, then we here also see how it is that there is such a wide and universal belief in a God. It must also be the origin of that universal optimism which may be found also in the ranks of the theosophists, who, while for present days are pessimistic, must be called the greatest optimists on the face of the earth. There are many other matters in this sentence. Many a student has puzzled his head very often in trying to discover from where come the impulse and the plan as well as the idea of perfection, for it must as a first thing reside somewhere, whether abstractly or concretely. Perhaps it is here; those students can look here at any rate.

A Mysterious Principle Mentioned. After going for a little space into the formation of this globe by the first builders, she speaks (page 259) of a certain *akasic* principle to which no name is given but left in hiatus. But in the note on that page we see, and I am violating nothing in referring to it, that very clearly it is pointed out that the primordial substance of which she then writes "is the very body of those spirits themselves and their very essence". Now in many places in her writings, and also in those of other knowing ones through all time, this primordial substance is said to be one that, once controlled, gives him who has power over it the most transcendent abilities,—sway alike over mind and matter.

She and all of us are quite safe in speaking of it, since there are but few indeed who will see anything in it at all. Yet the few can have the hint if they never got it before. This, however, should always remain as a hint, and there ought to be no attempt to make it clear to science, for nothing will be gained except ridicule and maybe worse.

Another View of Metaphysical Healing.

The opinion of metaphysical healing presented in the Jan. No. of the Path by the Editor will probably be shared by such of its readers as have not examined the subject sufficiently to arrive at an understanding of the principles involved.

This opinion comes specially before the members of the Theosophical Society whose time and attention are given—presumably—to the study of Theosophy mainly; and who, therefore, do not give special attention to that teaching which is covered by the term "Divine Science" and which is ignorantly classed as the same thing under different heads—viz., "Mind Cure," "Mental Science," "Christian Science," etc.

But these, and all fair-minded individuals, will agree that the only true basis for judgment is understanding of the matter involved; and a moment's reflection will show that opinion is one thing and understanding another. With all due respect for Mr. Judge personally and for his recognized high attainments, it is maintained that his whole article betrays lack of understanding of the subject involved. It shows a confounding of statements made by individuals with the true conclusions compelled by exact principles.

Neither Mr. Judge nor other earnest theosophists would like to have Theosophy judged by the declarations of some of the members of the Society.

Speaking for it they would cry "Deliver me from my friends; I can take care of my enemies." There is all the difference in the world between a mere believer in Theosophy and a conscientious student of it. There is equal difference in the statements about it likely to be made by each.

No one knows better than a conscientious student of "Divine Science" —the term being used merely as a distinctive appellation—that numbers of people who call themselves variously "Christian Scientists", "Mental Scientists", and "Mind Curers" make declarations which are absurd and illogical in the extreme, perform acts which were better left undone. Every true defender of this teaching will admit this and protest against the identification of it with these declarations, even as the earnest theosophist would make the same protest under like circumstances.

A fair and candid examination of any teaching, by whatever name it is called, can be given only when it is considered apart from any and all representatives of it; when it is studied from the basis of its own premise, following along the line of deduction to conclusions. No subject can be honestly studied and righteously judged from the basis of comparison with something else.

If Mr. Judge could forget that he was a theosophist and, laying Theosopy aside for a season—for it will keep, give his attention more to the principles bearing the various tags, and less to the erratic utterances of individuals and the awful examples of which he has a record, he might, and probably would, arrive at different conclusions than those he at present voices; and this course is absolutely essential for every theosophist—for every one who would know instead of believe some one's opinion.

As the result of some years of attention to both "Theosophy" and "Divine Science" the writer affirms that the essence of the two is one and the same. Theosophy being that presentation which appeals to and engages the intellect, Divine Science the one which appeals to and engages the soul or the self-consciousness. Strip theosophical teaching of its foreign terms, use for the various designations and appellations plain every-day English, detach it from any and all persons, lay aside the spectacles of veneration for authority both ancient and modern, and we shall have an exhaustive, detailed system in which every part has its relative and appropriate place, a cosmology including the visible and invisible which holds the mind in admiration and awe.

Separate "Divine Science"—what it is in itself—from the claims made for and about it by those partisans whose zeal outruns their discretion; accept—for the time being and for the purpose of a clear understanding—the terms as used, with the meaning attached to them and which they are meant to convey; follow the process of deduction from its premise to its conclusions without weighing and measuring these according to another

standard than their premise, and we shall have the skeleton, the inner structure of that magnificent body, Theosophy.

We shall have that supporting inner form around which all the muscles, nerves, and tissues cling, which these only round out into a full shape where every composite part is in its appropriate place.

"For of the soul the body form doth take,
For soul is form and doth the body make."

But the skeleton of a body remains when the blood, muscle, and tissue have been consumed ; and in this skeleton we have the substantial and enduring, that which will be the possession of the soul when it has worked its weary way through the many rounds outlined by Theosophy.

Within the limits of a single article one can not give the exhaustive argument necessary to sustain positions contrary to those occupied by Mr. Judge : but some of his, as affirmed, are open to critical examination from the theosophist's point of view. To quote from the article in question—"We know that the thoughts of the preceding life are the causes for the troubles and joys of this, and therefore those troubles are now being exhausted here by the proper channel, the body, and are on their way down and out."

Here is admission of the truth of "Divine Science" teaching that thought is the cause of these conditions. It follows, naturally, that the condition is according to the kind or quality of the thought, on the principle that the seed produces according to its kind. It follows, as naturally, that a higher kind or quality of thought will be a corrective of undesirable conditions, these being the legitimate fruit of a lower kind.

The logical inference is that thought must remove what thought produces. This is simply the sequence of cause and effect. If it is the Karma of an individual that he is suffering now from thoughts held and allowed in a preceding life ; if, because this condition is Karma, it should not be interfered with, why do those who hold this view seek to be rid of their suffering by any means whatever? Why do they use medicine in any form, why do they use physical applications of any kind or sort, why do they thus interfere with Karma? According to the view put forth in the article under consideration, the trouble is on its way down and out and should not be interfered with.

It would seem that it is a question of means, simply, that is raised, for the theosophist does not allow himself to suffer from the thoughts of a previous life passively, making no effort to be rid of the suffering. He uses what he recognizes as legitimate means. The one who recognizes a truth in "Divine Science" and endeavors to live according to it, does the same. He uses what to him is legitimate means. He uses thought as a corrective of what it produces. The theosophist uses external remedies. Which

course is most in accordance with the view held by both alike, that the kind of condition is according to the kind of thought?

Mr. Judge quotes Mm. Blavatsky's statement that "whenever the healer interferes—consciously or unconsciously—with the free mental action of the person he treats, it is Black Magic", and endorses it. So does the writer of this article, who admits that much of the work done by many under the name of "Mental Science" and "Christian Science" is ignorant practice of the same; but the mistakes of individuals should not be credited to the thing itself. It does not follow but that White Magic may also be practiced by those who see the difference between the two, even though these may be called "Christian Scientists" or by another title. And it is affirmed that those who have grown sufficiently in the understanding of Divine Science, and have incorporated the same in their daily lives through hourly effort to "live the life that they may know the doctrine", will *never* interfere with the free mental action of any one. He will respect another's mental freedom as religiously as he does the physical.

Mr. Judge speaks of some nervous derangements which may be cured by directing the mind of the patient to high thoughts. To this, he says, there can be no objection.

This is just what is done by the intelligent and honest practitioner of Divine Science healing. His patient is *always directed*, never held in mental bondage. He is shown a higher ideal than his sense-consciousness permits him to view. The healer's work is a helping work only; never a finality. The sufferer is afforded "a sign from heaven"; he must win heaven, or a higher consciousness, for himself.

The Divine Science healer who stands upon and works from the principle involved, under bonds to no human authority, listening for and obeying the voice of the higher self heard in the Soul, will feel himself to be standing on holy ground where shoes of any and all kinds should be removed from his feet. These have served him on the way, he has walked by their help, but what he has to do there is between him and the Most High. He simply *cannot* practice what he does "for purely selfish ends or for money in addition".

The question of money payment is one which needs to be looked at from an all-round point of view, not from one only. Mr. Fullerton in a number of the Forum gave an opinion which will be endorsed by a large number as fair and sensible. No one knows better than a practitioner of Divine Science healing—of the order referred to—that divine or spiritual powers *can not be bought or sold*, even if there were, through ignorance, inclination to do so. He knows too, as every theosophist should, that through daily endeavor and increasing aspiration he must and will bring himself into that juxtaposition with these which will bring their healing, purifying, and elevating influence into his self-consciousness, regenerating it in time.

Mr. Judge warns theosophists that there is danger in these practices which they will do well to avoid. The only danger for theosophists, and for others, is ignorance. We can all take to heart Solomon's injunction and profit by it. "With all thy getting, get understanding." The best safeguard against such dangers is earnest and honest endeavor to know truth and to grasp it wherever we find it, looking *through* names, persons, and acts for that purpose. Perfect sincerity and fearlessness, with reliance upon that which *is*, will always protect the searcher.

URSULA N. GESTEFELD.

[EDITOR'S NOTE. The PATH has no desire to seem unfair, and hence the foregoing article is inserted at the request of a friend. It cannot be considered as a reply to the article in January issue, nor does it deal with the important points then raised and which will be further discussed at a later date. Very few earnest theosophists will share with Mrs. Gesterfeld, however much they respect her, the assumption made in her second paragraph that because they give time and attention to the study of Theosophy they "also therefore" do not give attention "to the teaching covered by the term Divine Science." Such assumption assumes the total non-existence of Theosophical literature. *Divine Science* is a term used ages ago in Indian writing, and is well understood to cover a real science of psychology physiology, and spirit; but if a number of people in America appropriate the term to cover a few half-truths from the whole, it does not necessarily follow that others who are not of that cult do not study the real thing. There is no sequence between her premise and her conclusion.

The next point on which we must differ from our contributor is where she says this "Divine Science" of which she speaks—and which is different in her opinion from Mental Science, etc., as promulgated illogically—must be studied by throwing away all standards save those adopted by its exponents, "accepting for the time being the terms as used with the meanings attached to them" (by its exponents), and "following them" to conclusion "without weighing and measuring them by another standard than their premise." This is just the difficulty. The terms used are strained in general, and thus false conclusions are arrived at if we thus throw away right standards long ago fixed by the use of English by wiser and better educated people than most of us can claim to be. We cannot do that, even to show that "Divine Science" is the same as theosophy: nor can we with the same object in view abandon words from foreign tongues to express ideas for which materialistic English has no counters. By such a process the students of Modern Divine Science may be saved the trouble of investigating and classifying the manifold divisions in man's personality—and which even now the celebrated hypnotists call number 1, 2, and so

on. The resulting calm ignorance of these vital matters might be pleasant, but it would not destroy the existence of the subtle form of matter called akas't, nor the subtle body temporarily called sukshma sarira, nor the Mayavi rupa, nor those negative and positive astral currents known as Ida and Pingala but not yet perceived distinctly by either scientific men or "metaphysical or divine healers." When, diving into Greek or Latin, the authorities of the day shall have adopted distinctive terms for these things as they discover their existence, use, and function, then we will take those more familiar terms and drop Sanscrit. For, digressing, we may remind our readers that it is a tradition in the Lodge "which seeth all, holding all, as is were, in its eye", that our language will creep slowly back by way of Greek and Latin to the ancient Sanscrit]

"The Brotherhood of the New Life."

This is one of the many enterprises gotten up to catch the unwary who seek after spiritual things, and the words of the Bible are good to remember hereupon:—"By their fruits ye shall know them". It is an alleged community run by Thos. Lake Harris out under the mild skies of California, and a continuation of the same work of Harris wherein he entangled the late lamented and gifted Oliphant. Harris reigns supreme, and never to die, imposes upon and hypnotises all the weak ones whom he can catch. It has the usual broad hint of sexual affinities and such disgusting doctrines. With it the Theosophical Society has nothing in common, and all Theosophists should beware of it. This is the day for the arising of false prophets. We had Butler and the Esoteric, Burgoyne and the Hermetic Brotherhood of L., and the Bath (England) set, Teed in Chicago as Jesus Christ reincarnated, and so to the end of an uncompleted list. Harris has steadily maintained his hold on some, as he is a man of strong will and good worldly judgment. His power over Oliphant was very great, for M. de Blowitz has written not long ago that Oliphant came to be correspondent of the *Times*, at Paris during the siege, by Harris' order. Beware, Theosophists, you cannot gather figs from thistles. Better read Mrs. Oliphant's book about it.

The New York *Tribune* of Dec. 13 printed a special despatch from San Francisco stating that Miss Chevallier had just returned from a six months' sojourn in Mr. Harris' community, and briefly gave her account of what goes on there. The *Chronicle* of San Francisco subsequently printed the entire account given by Miss Chevallier, in which she declares her intention of attempting to break up the community. These facts should be well known, because there is a tendency on the part of such people as this

"prophet" to assume now and then a theosophical guise. Our Society must be kept as free as possible from being mixed up with these enterprises. For now that theosophy is becoming better known through the years of effort made by devoted members of the Society, the cranks and false prophets in all directions are attempting to trade for their own advantage on the public interest so aroused.

A Catechism of Brahmanism.

[We have received from a Brahmin friend in India a Catechism of Brahminism in English for the benefit of American students of that religion, and shall print it in this Magazine from time to time. If it shall excite any interest and prove also correct after it has been subjected to the criticism of our Hindu readers, it may be published in complete form. [Ed.]

1. Q. Into how many divisions are the people of India divided?

A. Four.

2. Q. Name them.

A. The *Brahmin*, the *Kshatriya*, the *Vaisya*, and the *Sudra*.

3. Q. What are the duties of a Brahmin?

A. His duties are to study the scriptures, philosophy, and sciences, and propagate them among the people.

4. Q. What are the duties of a *Kshatriya*?

A. They must devote their time to the study and practice of military science.

5. Q. Who are the *Vaisyas*?

A. They are those who pay attention to Commerce and Agriculture.

6. Q. What are the duties of *Sudras*?

A. The duties of the *Sudras* are to serve the three above-mentioned classes.

7. Q. Must all the Hindus be classified under one or other of these four classes?

A. Yes.

8. Q. Who are the *Chandalas*?

A. The Chandalas were originally the breakers of the law who, on account of their aggravated offenses, were excommunicated from their respective classes. Hence the severity of the laws against them.

9. Q. Upon what scientific principles are these divisions made?

A. These divisions are based upon the principles of division of labor or heredity, or the transmission of impressions from the parent to the issue.

10. Q. Into how many orders are the Brahmins divided?

A. Four.

11. Q. Name the four orders?

A. (1.) *Brahmacharya*, the order of studentship; (2) *Grihasta*, the order of householders; (3) *Vanaprastha*, the order of anchorites; and (4) *Sannyasi*. These are they.

12. Q. At what age is a Brahmin boy initiated into the Brahmanical religion?

A. A Brahmin boy is generally initiated at the age of seven, but he may be admitted into the Brahmin Community at any age before sixteen. If not admitted before his sixteenth year he becomes a *Vratya*, or an outcaste, and must be treated as such.

13. Q. What name is given to the ceremony of initiation?

A. It is called *Upanayana*.

14. Q. What is done during the initiation?

A. The Brahmin boy is taught the *Gayatri* or sacred verse, after which he becomes qualified to study the scriptures.

15. Q. Give me some of the rules which a member of the first order must observe.

A. Some of the duties which a Brahmin boy should observe during his studentship are:

(1) Each day he must receive his food from the houses of several persons who are renowned for discharging their duties and performing the sacrifices which the Vedas ordain.

(2) He must abstain from injury to animated beings.

(3) He must abstain from falsehood.

(4) He should preserve strict celibacy and not even look at a woman.

(5) He must abstain from alcohol, from flesh meat, from perfumes, from chaplets of flowers, and from sweet vegetable juices.

16. Q. Can a Brahmin student study under a non-Brahmin?

A. Certainly. For Manu says, "A Brahmin student may receive pure knowledge even from a Sudra, a lesson of the highest virtue even from a Chandala. From every quarter, therefore, must be culled knowledge, virtue, purity, gentle speech, and various liberal arts."

17. Q. When does the Brahmin school open and when does it close?

A. It opens at the commencement of the rainy season, and is closed for the vacation during the hot season.

18. Q. When does a Brahmin enter the second order of that caste?

A. After dwelling with a preceptor during his studentship and finishing his education, he may live in his own house when he has contracted a legal marriage.

19. Q. Give me some of the duties which a Brahmin householder must observe.

A. (1) He must cause no injury to animated beings

(2) He must not be strongly addicted to any sensual gratification.

(3) He must constantly improve his intellect, avoiding all kinds of wealth that may impede his study.

(4) He must every day study the Holy Scriptures and the books which increase his knowledge, wealth, and health.

(5) He must perform to the best of his power oblations to Sages, to the spirits, to men, to his ancestors, and to the Devas.

(6) He must make oblations to consecrated fire at the beginning and end of every day, and at the conjunction and opposition at the close of the season during the harvest and solstices.

(7) He must neither dance, nor sing, nor play on musical instruments, nor live by them ; he must not play with dice.

(8) He must be virtuous, happy, and independent, knowing that all that depends on another gives pain and all that depends on himself gives pleasure.

20. Q. When may a Brahmin become a Vanaprastha or an Anchorite?

A. When a father of a family perceives his muscles become flaccid and his hairs grey, or when he sees his child's child, he may become a Vanaprastha.

21. Q. What must he do to become a Vanaprastha?

A. Abandoning all his household utensils and all food eaten in towns, he must go to the lonely woods with or without his wife, according to his wife's desire.

22. Q. Give me some idea of the mortification and penances which he must practise in the lonely wood.

A. Some of them are :

(1) He must not eat the produce of the ploughed land, nor fruits or roots produced in a town, even though oppressed by hunger.

(2) He may eat what is mellowed by fire, what is ripened by time, or hard fruits by breaking them with a stone or his teeth.

(3) He may eat these at the evening or in the morning. On the fourth or eighth day he may take such regular meals.

(4) Or by the rules of Lunar penance he may eat a mouthful less each day of the bright half of the moon, and a mouthful more each day of the dark fortnight of the moon, or he may constantly live on flowers and roots which have fallen to the ground spontaneously.

The Synthesis of Occult Science.

(Continued from November No.)

"In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!"[1] Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher, or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illumines the animal plane, and as a guiding star lures the Monad to higher consciousness, so the dawn of divinity illumines the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, "the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant." The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a "Synthetic Philosophy" that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond*. There is a gradual unfolding of its potentialities from "Monera" to man, and there are two whole planes of consciousness, the sixth and the seventh "senses," not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness, therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Atma-Buddhi-Manas, is no longer dormant, but active. This activity is, however, far from being fully developed. When

1 Quotations are from the *Secret Doctrine* and other writings of H. P. B.

this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a "god" in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the "missing links" of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out of the line of the higher evolution, but puts him in possession of the means of achieving it.

The "atoms" and "monads" of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former, they are the "dark nucleoles", and potentially "Gods", conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the "organic" and the "inorganic"; between the "living" and "dead" matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One Life* that—

> "Runs through all time, extends through all extent,
> Lives undivided, operates unspent."

It may be conceived that the "Ego" in man is a monad that has gathered to itself innumerable experiences through æons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the "*eternal pilgrim.*"

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or 'be-ness.'" The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call "Man" is made up of a congeries of almost innumerable "Lives". Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the "One Life." Every so-called organic cell is known to have its nucleus, a center of finer or more sensitive

matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a "monad" imprisoned in a "form". Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable "lives." This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man's body is neither more nor less than the "sin of separateness". Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the "Eternal Pilgrim", the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man's bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the "three kingdoms" till it reached the human plane. The elements of its being, like the cells and molecules of man's body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, "God" and "Nature." The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man's bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the "Lunar Pitris". "Hamman the Monkey" antedates Darwin's "missing link" by thousands of millenniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed "instinct" of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man's consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of

principles awakens from the sleep of ages and over-shadowed by the "Manasa-putra" and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man's being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! why should he be degraded, this heir of all things!

> "The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*, i. e., of deiform processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great source of their existence, and of which they may be called supersensuous ramifications and superluminous blossoms."
>
> THOMAS TAYLOR,
> *Introduction to Mystical Hymns of Orpheus.*

LESSONS ON THE "SECRET DOCTRINE."

PLAN OF WORK.

Before beginning the lessons on the *Secret Doctrine*, there should be a general knowledge of Theosophical teachings, such as may be obtained by studying the *Key to Theosophy*. A careful study of "Theosophical Gleanings" in volumes VI. and VII. of *Lucifer*, with the references in these articles, will give a general view of evolution as taught in the *Secret Doctrine*, which is a good foundation for further study.

It is the plan of the lessons that the questions should be given out in advance of the answers, and that the members of the Branch should be asked to learn the Slokas and try to find answers to the questions. Those who have books can from the references given find answers. Those who have no books can learn the Slokas and think about their meaning, and although they should not be able by so doing to answer the questions, yet their minds will by this process be quickened to receive the answers when they hear them. The Commentaries, or portions of them, may be read and discussed. It is well for the members to have note-books and pencils, to make such note of things desired to be remembered as will help to recall them. After they have done what they can to answer the questions, the answers are to be given them, and these are not intended to set aside all other answers, but as aids, and to give meanings to those who have neither books nor answers. By this method everyone has something to do and means furnished for doing it, so all should be prepared on review, and reviews should be constantly kept up. The last preceding lesson should

always be reviewed in connection with the next advance, and occasional general reviews should be had. These will vary according to circumstances, and the judgment of the teacher must decide. It is very essential that all terms not in common use should be clearly defined, for although they may be perfectly familiar to some of the members, there will usually be found others who do not know their meaning. Some definitions are called for in the questions, but it will often occur that many more ought to be given. The questions and answers are only a basis of work, upon which much or little may be built.

The questions are useful for self examination, and each one can test his knowledge of the lesson by means of them.

These lessons were not designed to fill up the whole evening, a portion of the time being devoted to the *Bhagavad-Gita*, *Voice of the Silence*, or some short reading helpful to spiritual growth. BANDUSIA WAKEFIELD.

ANSWERS TO LESSON II.

[*Lesson 2 appeared in January.*]

19. (Stanza 1, Sloka 2.) *Time was not, for it lay asleep on the infinite bosom of duration.*

20. "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." [S. D., I., p. 37.] "Time is the panoramic succession of our states of consciousness." [S. D. I., p. 44.] We have an illustration of this in dreams and in the memory of drowning persons resuscitated, where the events of a lifetime are gone through in a moment, and yet the moment measures a lifetime because of the succession of the states of consciousness.

21. Time is finite; duration is beginningless and endless.

22. "Time was not" because there was no succession of states of consciousness on this plane to produce the phenomenon called time.

23. (Stanza 1, Sloka 3.) *Universal Mind was not, for there were no Ah-hi to contain it.*

24. "Mind is a name given to the sum of the states of consciousness grouped under Thought, Will, and Feeling." [S. D. I., p. 38.]

25. The expression "Universal Mind was not" means that Universal Mind did not exist as a manifestation during Pralaya.

26. Yet it still "remains as a permanent possibility of mental action." [S. D. I., p. 38.]

27. It is not manifest during Pralaya, because there is no vehicle through which it may come into action.

28. The vehicle of manifestation is called Ah-hi in the Sloka.

29. "The Ah-hi (Dhyan-Chohans) are the collective hosts of spiritual beings" through whom "the Universal Mind comes into action." [S. D. I., p. 38.]

LITERARY NOTES.

DECEMBER LUCIFER's editorial is "Ought Theosophists to be Propagandists?", and conclusively shows that the widest sowing of seed is in accordance with reason and with the expressed wish of Masters and of H. P. B. It is strange that there should be any Theosophists with a contrary opinion, though not more strange, perhaps, than that there should be greedy or lazy or careless Theosophists, or Theosophists of the "Free Lunch" type. A powerful story by H P. B., "A Bewitched Life", is begun. There is a great deal of thought in the brief article "Reincarnation and Waste in Nature"; "The Dream of Ravan" contains a vivid picture of the ravages of Death in this world. Mrs. Besant's "Seven Principles of Man" ends with this number. Every word from her mouth or pen should be preserved, and most especially should so plain an exposition of these fundamental facts be made forever accessible to learners. Fortunately this has been done, and the pamflet is now ready. [Advertised elsewhere.] Mr. Kingsland begins upon "The Septenary in Nature" and is in the main delightfully lucid, though one does not quite understand how the circle of the Absolute can be hidden from the point within it, the Unmanifested Logos, by the veil of Mulaprakriti. The Building Debt of the London Headquarters has been entirely wiped out, and there is now a surplus. The book reviews in December *Lucifer* are unusually copious and very able. [A. F.]

"KARMA AND ITS TWIN-DOCTRINE REINCARNATION the Foundation Doctrines of Theosophy," by H. Snowden Ward, is a one-penny pamflet of 12 pages issued by Percy Lund & Co., Ludgate Circus, London. The author distinctly states that he does not attempt to *prove* Karma, but only to *explain* it, and upon this line, especially emphasizing the doctrine of thought-forms, he shows the connection of our two great truths. Pages 7 and 9 are particularly good, but it is inaccurate to say that the physical body is called by Theosophists the "personality."

WHAT IS THEOSOPHY, by Walter R. Old, is a survey of the broad field of Theosophy, outlines being strongly marked and details needful for precision or proof drawn with keen skill and power. Unusual felicity of diction charms all through the 128 pages, and a no less unusual condensedness makes many a sentence significant in every one of its selected words. At times one fact from science illuminates a whole field of doctrine, as on page 79, and at others a clear, resistless argument chains to a necessary conclusion, as on pages 52 and 54. On page 42 is used a striking illustration to show the identity in nature of the Lower and the Higher Manas, as well as the cause of their differentiation. Pages 78–80 are especially fine; the analysis of dreams, page 89, and, indeed, all thence through page 93, admirable; a passing hit on page 82 at the metaphysicians and their wrestlings with Consciousness and Unconsciousness is very neat; the remarks as to "seeing" a Mahatma, page 96, are sound, and the definition of Mahatmaship is that it "consists in the spiritual enlightenment of the Manasic principle and its consequent freedom from all illusions common to the natural mind, the whole consciousness being centered in the Higher

Manas, which absorbs the light of the divine Monad." Following this are sensible observations on notice from Mahatmas, page 97. Very thoughtful is the philosophy of the Great Renunciation on pages 105–106. On page 96 is this very interesting statement: "In Southern India there was recently another female Initiate named Ouvaiyar, whose Tamil work, 'Kural', on Occultism is still to be obtained". If this is so, the Oriental Department of the American Section might arrange for a translation, and thus give to Theosophists a work of real value and otherwise unattainable. The chapter on Ethics, pages 65–73, is the least satisfactory part of the book, being vague and superficial, thought roaming around its topic but not taking hold of it. "Fruition" on page 31 is used as if it had some relation to the word "fruit"; but a far more serious evil is the referring of the violent attitudes sometimes seen in exhumed corpses to the action of evil thought and feeling by the living! If this passage is happily dropped from the next edition, they who sit in the seat of the scoffer will be deprived of one opportunity to jeer at Theosophy. Excellent portraits of Madame Blavatsky and Col. Olcott adorn the book, and it is enriched with a preface by Mrs. Besant, a preface so good that it is to be used in America by the "Press Scheme". The index is thorough.

This is a book of decided merit, a book that may well be circulated, and that will be found to an intelligent class just hearing of Theosophy and desirous of compact information. Yet there may be doubt as to its filling a really large field, for its length is too great for a popular pamflet, and as a regular treatise it is not equal to *Esoteric Buddhism*. None the less is it welcome, for every work has its mission, and each has felicities and influences of its own. (*Theosophical Publishing Society, 7 Duke st, Adelphi, London; 1 shilling and 2 pence.*) [A. F.]

Theosophical Siftings, Vol. IV, 14-15, is at hand. It contains five essays by the excellent theosophist, Alexander Fullerton. The general title is *Topics in Karma*, and the subordinate ones are *Karma and Sentiment*, *Karmic Suggestions*, *Karmic Perplexities*, *The Creation of Karma*, and *Men Karmic Agents*. These essays are all of a practical character, extremely useful, and written in a very clear and beautiful style. Bro. Fullerton is fond of praising Mr. Sinnett's style, but these are in my opinion more flowing and clear than anything in *Esoteric Buddhism*. There can be no objection to the general well-known broad propositions put in the last essay on *Men Karmic Agents*, nor to the statement that there is no excuse under Karma for a failure to do a present duty in protecting those who are wronged or attacked, but the tone of that essay is really in the direction of showing the necessity of our being reformers of other people who offend in various ways. It is a personal question with every theosophist whether he will assume this position; the general proposition "Men are Karmic agents" does not make it entirely clear in the way claimed by the author. For horses, dogs, the wind, the whole of manifested nature, are Karmic agents as much as Man is. There is no doubt many people need reforming, and if one's observation did not show that they generally rebelled at interference it might be well for us to ride forth to the reformation. But for one person who is benefitted or reformed by our punitive measures in social life, there are probably one hundred who are only angered. Respecting government and police, of course I have nothing to say. If, then, an enormous per-

centage of people are made to set up extreme currents of anger and bitterness by our reformatory acts and speech in small matters, we must some day feel the reaction even though we thought to benefit Society in what we did. In those cases, while attempting to constitute ourselves conscious Karmic agents, we succeeded, but at the same time set up new Karma just as bad as that which we appeared to be working out: an endless chain, a ceaselessly moving wheel moved again, and nothing particular gained except a minute percentage of benefit, a larger proportion of bitterness evoked, and the largest result being self-satisfaction at having punished the fault of another.

The essay on *Karma and Sentiment* is peculiarly clear and beneficial, and Theosophists would do well to remember that it is erroneous to account for sectarian opposition to Theosophy by attributing it to bigotry and self-interest. In *Karmic Perplexities* I cannot uphold the clause in paragraph second p. 17 that "*the constitution of things was adopted as being the best*"; it infers a God who may be defined and who made a choice for adoption out of a number of possible systems of law, for it seems to me there could only be one system of cosmic law. [W. Q. J.]

Man; His Origin and Evolution, according to Theosophic Philosophy, is an 8 paged pamflet by Herbert Coryn & George Spencer. The first part has a somewhat peculiarly flavored diction, rather savory at times, but the pamflet is not very good. It is too abstruse and remote for general use, and its distinctions are not always clear. So many elementary tractates now exist that, unless a new one possesses very marked merit in bringing truth into fresh light or before another section of the public, the inexpediency of printing may well be considered. [A. F.]

December Theosophist recalls the ante-Harte months, when Occidental subscribers sank under the impossible duty of reading it and reluctantly yielded to the conscientious duty of re-subscribing to it. So dry and lifeless is it, so remote from juicy thought and vital interest, so grim and hard and unappetizing, that it suggests a Yogi in the last stage of desiccation. Why should spiritual energy be supposed most vigorous when its intellectual expression is so peculiarly arid? The redeeming articles are Mr Edge's "Two Sides of a Question," a most interesting study of the place phenomena have and should have in the history of the Society; Miss Kislingbury's "Modes of Meditation," which we sincerely hope not ended, as the last of its sentences implies; and the London Correspondent's Letter. The arguments of Bharata on pages 169 & 170 seem so slightly permeated with a Divine cogency that one rather wonders at the emotion they produced in King Rahugana. Perhaps modern times and western thought make one either less susceptible or more *exigeant*. [A F.]

Mr. Judge's Reply to Mr. Moncure D. Conway's aspersions upon Madame Blavatsky in Oct. *Arena* was to have appeared in *Arena* for February, but has been unavoidably transferred to the issue of March. But Mr. C. can be laughed at meanwhile.

Vahan, 2d Series, No. 6, begins with a question respecting practice for psychic development through postures, etc., which receives a most outspoken, unqualified answer from W. Q. Judge and the Editor, sternly pro-

testing and warning against all amateur and unguided pranks of this kind. Never was anything truer than this: "The best elementary Yoga-practice is good hard work for others, and effort to build up a wall of distinction between the 'animal' and 'man' in oneself." The rest of the number is rather weak, some of it namby-pamby, but "W. K." and "H. M. M." utter some sound thought on page 5, and on page 6 the Editor lets out a blast of virile common sense which makes short work of the rubbish in front and whisks it off into space. This is delightful reading—and re-reading. *Vahan* makes the important announcement that a large *Glossary* by H. P. B. herself will be on sale in 6 weeks, in length nearly 400 pages of same size as *The Secret Doctrine*, filled with information of all kinds and throwing much light on many problems in the *S. D.* and the *Voice of the Silence*. Jan. *Lucifer* states the price—12 sh. 6 d. [A. F.]

The Editorial of Jan. Lucifer has reached us in advance. Entitled "The Time is Short", it points out, as H. P. B. wrote in Dec., 1890, that the cycle will close on Feb. 16, 1895, and then, in glowing words worthy of the occasion, appeals to every Theosophist to so fill these 6 years left with such unceasing, intelligent, tactful work that the truths of the Wisdom Religion shall be lodged in the Western mind with a security beyond all risk from time or enmity. 1891 in calamities and devastations and losses fully justified H. P. B.'s forebodings; yet Theosophy has made unprecedented advance, only H. P. B.'s body has left us, and she and the other Masters are still behind and about us in help. If not an hour should be lost, not an hour's work can really be fruitless. [A. F.]

"Dr. Zell and the Princess Charlotte, a Narrative of Theosophical and Occult Interest", by Warren Richardson. This is one of the forerunners of a class of books which in swelling horde will continue to minister to the growing taste for Occultism. The evil in them all is three-fold,—the belief that the great quest is for "powers", the supposition that the highest powers are possible to those who seek them for selfish purposes and expect "initiation" without absolute purity of motive, the notion that Initiates ever proclaim their status. This book professes to be the autobiography of an Initiate. He says (page 63). "I desired to attain hidden knowledge and occult power for the sake of the rewards held out. Nor can I *even now* imagine any other sufficient motive to induce one to embrace the mystic life". Besides the claim to have been initiated in India and to have been under the guidance of a "Theosophic group", he says, "I was destined to attain greater triumphs (in hypnotism), probably, than any yet recorded on earth" (p. 89). Utter misconception of the teaching and the spirit of Theosophy crops up throughout. Adepts struggle to subdue each other by animal magnetism (p. 156); "pity, sympathy, love . . . are unknown to the initiate" (p. 165); the soul is at death, or soon after, reincarnated, the author having had six incarnations in 200 years! (p. 169); Adepts sometimes *sell* hypnotic secrets (p. 266, note); it is possible for two bodies to exchange souls (p. 289 290); "Adonai" appears and gives help when needed (p. 290). Nowhere is there the slightest perception that Theosophy is a spiritual philosophy prompting to self-abnegating philanthropy, or that it has any truths or motives beyond "powers", or that character is the *sine qua non* to spiritual progress, or that there is congruity

between status and conduct. The author's first steps in Occultism are made in a fortune-teller's sanctum disguised as a girl, and after initiation he raises money by betting in chess and by occultly creating funds. A few superficially read-up facts in astrology and hypnotism are used to give a learned coloring, but the whole book is a travesty on Theosophy and on Adepts, sometimes even on grammar,—"this phenomena" (p. 243), "you was" (p. 296), etc. It is fairly well written, and has several scenes of no little power, but is totally misleading and mischievous. (*L. Kabis & Co., N. Y.*) [A. F.]

The New Californian, January, contains a superb article on "The Scientific Basis of Immortality" by Dr. Jerome A. Anderson, and a rebuttal by Z. Roberts of the strange notion that Herbert Spencer is a materialist.

Tea Table Talk.

A friend distant—so far as space and objectivity have anything to say to it—yet one of those who are never at any real distance from us, writes:

"I think I can furnish you with two or three remarkable sayings of children I have known, of sufficient interest to add to those recorded in your September number.

In reply to some precocious remark (I forget now its purport) I said to a child: 'Why, Freddy; how do you know that?' With a broad grin upon his chubby face, Freddy, aged three, replied:

'Why, don't you know? I've lived before.'

A boy of four, learning to read, when told to spell a word, always began at the end and spelled backwards, and after that, forwards. He was asked, 'Why do you spell like that, H.?' 'Because I like to see all round things,' was his ready reply. The same boy, when out walking and holding his governess by the hand, had a habit of turning his head and looking behind him, because, as he said, he wanted to 'see things.' When told that in so doing he missed the things in front of him, he replied:

'Yes; but you can never see things *properly* till they are gone past you.'

Some of our news writers might take a lesson from this.

As a rule, I have noticed that, after seven or eight years of age, children leave off saying strange spiritual things; they are introduced to the world of books, to the treadmill of the commonplace, and they forget

'That celestial glory whence they came.'

As Wordsworth so truly says:—

'Shades of the prison house begin to close
Upon the growing boy.
The youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended;
At length the man perceives it die away,
And fade into the light of common day.'

May it be a part of the mission of Theosophy to keep men to recover and retain possession of the lost vision!" (E. K.)

The loss, by the youth, of the "vision splendid" is largely due to present methods of education, assisted by the rapid development of the physiological senses. Such development is natural, is right and proper in its place, but other senses have also their proportionate value and rightful place. The *resumé* of such inner senses is the intuition, the perceptive faculty of the Soul. We turn out our children according to a cut-and-dried process, a system, right enough in itself, so far as it has to do with the objective world, yet injurious in so much as it teaches the child to rely upon the *dixi* of others in all things, and does *not* teach him to think for himself. In the very case above given, we have a child whose philosophy governed his daily walk, and yet, in most cases, such natural perception and right Thought would have been discouraged, reprimanded, at the behest of conventional training. The whole science of Life consists in a knowledge of the *relative* value of things. To crush a budding philosophy in order to conform to the propriety of the promenade, is sacrificing the diamond for the lump of cheese. Were it not better to encourage habits of right Thought in the child, trusting to later years for such conventional training as might at first interfere with the natural growth of the germ of perception? Not every child has this rare gift. And how precious it is! Antonina, coming down stairs one summer morning, found her elders bewailing a heavy mist which threatened to spoil the day's pleasure. She surveyed the scene and then remarked, in her dear little voice of patience, that she had often seen a great thick mist hiding and wetting everything, and afterwards this had lifted, letting the sunshine through, "and now I think a mist always *means* to say to me, 'It will be clear *bye-and-bye*.'" Thus the child taught herself hopefulness and resignation from the very face of Nature. Her remark, applied to Sorrow's Mists, is a truth which is based on the action and reaction of all Nature.

It might appear that the Tea Table too often insists upon the above points. It confesses to an urgency born of the wish to see about us, now and here, those who will carry the theosophic movement well on into the next century. Where are they, the banner-bearers of 1900? They must now exist as children amongst us. Right Thought will be their guiding star. Their appearance is longed for. It is time.

An occultist recently said: "Man is a thinker; his food is thoughts." This again shows the incalculable importance of right Thought, and the right use of Thought becomes plain even to the careless eye. A system of Thought which is illogical, or based upon wrong conceptions or philosophy, or which ignores relativity, systems, for example, like many of the forms of so-called mental healing, may deter but cannot withhold pernicious results. Want of co-ordination is far more fatal in the mental sphere than in that of the body. We deeply need to arouse ourselves to the importance of these things. As a student once said:

"I understand the duty to make the most of self in order to be more to others. *We don't escape by remaining out if we are capable of being in.*"

The same student also said: "To be resigned is to *be* Philosophy. With resignation and devotion we enable the gods to help us because we are no longer antagonistic. After resignation is attained, if we are wise and just, we help the gods." (S. M.)

Still another friend sent this fact.

"If a diamond of considerable size, and one which is cut in the exact proportions, is exposed to the direct rays of the sun for many hours in succession, it becomes saturated with light. If it is then immediately placed in an envelope of density sufficient to obstruct the passage of light through its folds, the diamond will retain, for a time, a certain quantity of that light. If then the envelope be taken into a very dark room and there opened, exposing the diamond, it will be seen that from the stone exude the rays of light which it has soaked in and stored during the exposure to the sun. Its traces will be seen upon the paper. This fact is one not generally known, and it proves that by nature of its composite material the diamond, unlike any other known material substance, is capable of attracting, retaining, reflecting, and exuding light. It is not so constituted with regard to heat, for it is nearly always cold, and perhaps, like glass, a non-conductor." (E.)

How fine the analogy between this gem and the "diamond Soul". The latter also must be of "correct proportions" (its qualities justly balanced); it must be "exposed to the direct rays of the (central) sun for many hours in succession" or for a period of *consecutive* time. It too can "reflect" and "exude" this higher light down to an inferior substance—to the lower mind; and it also is differently constituted with regard to "heat" (or the Kamic principle), conducting nought of that terrestial fire.

"Make hard thy Soul against the snares of *Self*; deserve for it the name of 'diamond Soul'.

For as the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights; so are thy Mind and Soul. . . .

A thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won." (*Voice of the Silence.*)

Let us then first cultivate right Thought. JULIUS.

MIRROR OF THE MOVEMENT.

AMERICA.

THE SAN FRANCISCO HEADQUARTERS LIBRARY has received from one of its recent members, Mrs. Julia K. Chandler, and from her son, a munificent donation of books. There are one hundred and twenty-four in all, and the list includes the Encyclopedia Britannica and an important selection of standard works, poetical, historical, and scientific, as well as books of travel. Twenty-four books will make a valuable addition to the Children's Library, which is now enough advanced to truly appreciate this increase.

This good example may well incite other Theosophists to a like disposition of books in localities where books of reference may be a welcome gift and also form a nucleus for a general library which can be utilized by on-coming students of Theosophy.

St. Paul T. S. has secured a room, 123 Globe Building, where open meetings will be held on the 1st and 3d Thursdays of each month, and which will be used on Saturday evenings for inquirers. Letters are received from persons hearing of Theosophy, a class for study has been formed outside the actual Branch, and there are indications that seeds are germinating.

"The interest in Theosophy aroused by the visit of the General Secretary still continues in Los Angeles, Calif. The two Branches, Dhyani and Los Angeles, join forces every Sunday evening in a public meeting at St. Vincent's Hall, 6th and Hill sts. The attendance is good in both quality and numbers. The Library has been re-organized, and is now open every day from 10 to 5 at 635 S. Hill st. Strangers visiting Los Angeles are invited to call. The Theosophists here are preparing for a brisk campaign beginning with the New Year." (*Communicated.*)

January Lectures at Red Men's Hall, San Francisco, were: *Whence, What, Whither?*, Dr. Allen Griffiths; *Karma and Reincarnation*, Mrs. M. M. Thirds; *The Seven-Fold Nature of Man*, Dr. J. A. Anderson; *Theosophy, its Practical Application to Daily Life*, Dr. J. S. Cook of Sacramento; *Man his own Creator*, Dr. W. W. Gamble of Santa Cruz.

Seattle T. S. has elected W. F. Richardson as President, and Thos. A. Barnes as Secretary. Though not numerically strong as yet, it is steadily gaining, and its members are confident both that good work has been done in the year past and that ample ground for hope exists as to the work projected for '92.

Cincinnati T. S. has elected Dr. J. D. Buck President, and re-elected as Secretary Dr. Thomas M. Stewart, 104 W. 8th st. Branch success is greatly conditioned on capacity and activity in its President, and Cincinnati has now enough of those to warrant the utmost hopefulness for its future. Late discussions have been "Gods, Monads, and Atoms", "Karma—Good and Bad", "The Astral Light". On Jan. 12th, Dr. J. D. Buck lectured on "Theosophy, its Aims and Methods".

The Monthly Social of the Chicago Branches in January was held at the new Headquarters, 30 Athenæum Building, and included recitations by Miss Pauline Kelly, Mr. Geo. E. Wright, and Dr. Phelon.

Brooklyn T. S. gave a highly agreeable *conversazione* on the evening of Dec. 16th, at 29 Lefferts Place. It was prepared by a few of the members unofficially, and about 150 persons were invited. Music vocal and instrumental was arranged for, and Mr. Wm. Q. Judge made an address upon Theosophy for about twenty minutes. The 120 people present gave evident proof of the interest it had for them. Then there were refreshments and general talk. It was all so successful that the Brooklynites not only think of repeating it, but advise other Branches to attempt it, thus using social as well as literary measures in furtherance of the great Cause.

ARYAN T. S has adopted a Syllabus for the next 3 months' discussions and systematized arrangements for essayists. It has been greatly and singularly blessed by acquisition of no fewer than 3 members of the Blavatsky Lodge of London, Dr. A. Keightley and Mr Claude F. Wright, both pupils of H. P. B. and in constant attendance on her person, and Mr. Beecham Harding. Each is a ready, thoughtful, and instructive speaker, and even apart from the revered distinction of having dwelt in the presence of H. P. B. would enrich any Branch anywhere. Some elation over present opulence may be pardoned in Aryans, especially as they exhibit no selfish greed, but are ready to share their treasures with provincial Branches as opportunity is given.

A HIGHLY PRIVILEGED FOREIGN THEOSOPHIST has been engaged by a prominent N. Y. publishing house to prepare a book on Theosophy for issue in its "Series" on scientific and literary topics.

JANUARY LECTURES from the N. Y. Bureau were: 9th, Harlem, "The Birth of a Theosophist", Alex. Fullerton; 13th and 14th, Chicago, "Reincarnation", and "Karma and Ethics," Wm. Q. Judge; 15th, Cincinnati, "Theosophy and Reincarnation", Wm. Q. Judge; 17th, Providence, R. I., "The Doctrine of Rebirth", Dr. A. Keightley; 22d, before Manhattan Liberal Club, N. Y., "Theosophy," Wm. Q. Judge; 28th, Philadelphia, "The Common-Sense of Theosophy," Alex. Fullerton; 28th, Boston, "Karma and Reincarnation", Dr. Keightley.

LEAGUE OF THEOSOPHICAL WORKERS No. 1, of New York, founded by members of the *Aryan T. S.* and *Brooklyn T. S.*, has continued its work. It moved from Suffolk Street on the 1st of November, '91, to smaller quarters in Lewis St. in the same district, where work is more efficiently concentrated than it could be in Suffolk St. The President is Mrs. W. Q. Judge, Secretary, Miss M. E. Swasey, and Miss I. C. Morris of the *Brooklyn T S.* resides in the rooms. The work consists of Sewing classes for girls, a boys' club on Saturdays, a young women's literary class one evening, and a singing class one evening. At the girls' sewing class there are about 80 attendants. A reading room for men has been proposed, and members of the Society attended in the evening for the purpose of keeping it up, but as yet this has not reached success. At Christmas, 1891, donations of dolls for girls, toys for boys, ice cream and cake were given. Over one hundred children were treated, the girls on the Tuesday before Christmas, and the boys the day after Christmas. One little girl was asked if she thought she had a good time, and replied, "I don't think so, I *know* I had a nice time." Stories were read to the children, and the son of one of the *Aryan* members gave the girls a Punch and Judy show. Miss Morris has visited a good deal with the neighboring poor, and a quantity of clothing has been distributed. On the 4th January, 1892, Miss Chapin entertained the girls' literary club at her house in Brooklyn.

T. S. SUNDAY SCHOOL. The third T. S. Sunday School has been started by the "H. P. B." T. S., Harlem, the first having been that of San Francisco previously noticed here, and the second at Oakland.

FOREIGN.

Mrs. Marie M. Higgins reached Colombo on the 15th of November from Bremen, and at once began her duties as Principal of the Sangamitta Girls' School. On the arrival of the steamer Mr. Peter d'Abrew went on board and thence escorted her to the School, which had been prettily decorated for her reception and was filled with Buddhists, men, women, and children, ready to welcome her. Upon her arrival the teachers and pupils presented her with a beautifully illuminated address, and another, very tastefully gotten up, was presented by the Women's Educational Society. To each of these Mrs. Higgins replied suitably. The school children then loaded her with pretty bouquets of flowers which they had brought down in hampers from different places for her. Mrs. Higgins is very pleased with her work, and great confidence in her success is felt by the managers and friends. Her service has already given a great impetus to interest in the School and generally in female education in Ceylon. Efforts are being made to raise a Sustentation Fund for the School, and any donation that liberal friends in the States may make will be cheerfully forwarded by the Path. The Path has been the recipient of three photographs of the School. No. 1 is a group of the children with Mrs. Higgins and her assistants. No. 2 is the interior of the main hall with some of the decorations put up on the occasion of Mrs. H's arrival. No. 3 shows the School building and ground with the Push-Push cart of H. P. B. which she used when living at Adyar, Mrs. H. and Mr. d'Abrew standing near the cart. These pictures can be supplied at 7s 6d per set, the profits to aid the Sustentation Fund.

The Women's Education Society (Ceylon), at a meeting held at the Sangamitta Girls' School on Dec. 7th, presided over by Col. Olcott, passed unanimously the following resolutions:—First, That a vote of hearty thanks be accorded to Miss Emily Kislingbury, Treasurer of the Sangamitta School at London, for the great help she has rendered the institution. Second, that Mrs. M. M. Higgins be elected Executive President of the W. E. S., besides her office as lady Principal of the Sangamitta Girls' School. Third, that Mr. Peter d'Abrew be elected as Foreign Corresponding Secretary of the W. E. S. at the School. Fourth, That Mrs de Livera be elected President of the W. E. S., vice Mrs. Weerakoon. Fifth, That Miss Louisa Roberts be elected Assistant Secretary.

INDIA.

Mr. Bertram Keightley has had two slight attacks of fever whilst in the Bengal Presidency, the climate of which has not agreed with him, but he has reported himself as quite well again. He speaks with much interest of the wondrous sights at the Great Fair at Sonapore, the largest fair held in India. Here hundreds of horses, cattle, and elephants, of which latter he says there were over 500, were brought from all parts. The fair covered 3½ miles square, not including the European camp, in which were the Lieut. Governors of Bengal and the N. W. P. He speaks of the picturesque crowd of natives, of the awful dust, of the magnificent mango trees, under the dense shade of which the booths and animals were placed. The fair was held at the junction of 3 rivers and in a very holy spot. As it was the night of the eclipse of the moon, every pious Hindu bathed, and the whole scene was one of extraordinary interest.

COL. OLCOTT telegraphs that the Annual Convention of the T. S. at Adyar was very successful. Particulars will be given in March PATH.

LONDON LETTER.

Our Sister. Mrs. Cooper Oakley, is, I regret to say, still too ill to take up her usual work, and Dr. Mennell, who was also H. P. B.'s kind friend and devoted medical attendant, insists upon her remaining in bed another two months. I must therefore ask you to accept my contribution to your news column in place of hers this month.

We were, as you may imagine, glad to welcome our beloved Annie Besant again with improved health and strength after her comparative rest in America and on the "healing bosom" of the Atlantic. On the "City of Paris" great interest was shown in the subject of Theosophy, and the favor of a lecture was requested, the Earl of Aberdeen taking the chair. The very next day after her arrival Mrs. Besant started off to the North and lectured at Workington in Cumberland, the following day at Halifax, and on the Sunday three times at Southampton, in the extreme South. With this *little* exception, Mrs. Beasant has been devoting herself to clearing off arrears of work which had accumulated during her absence.

The new syllabus of the Blavatsky Lodge carries us over the next two months, as follows: "Leading Theosophical Conceptions," G. R. S. Mead; three lectures on Reincarnation, by Annie Besant—I. What is it that reincarnates; II. The method and results of reincarnation; III. History and Society in the light of reincarnation. Then—Objections to Theosophy considered and answered, Herbert Burrows; also three lectures, I. Scientific Objections; II. Philosophical Objections; III. Religious Objections.

The Thursday evenings are still well attended though not so crowded, naturally, as during the autumn. On the other hand, the Saturday evening meetings, to which Members only are admitted, continue to increase in interest, their character being more informal, ample time being given to thrash out the tougher points in the *Secret Doctrine* which would have perhaps little interest for new students or outsiders.

As regards practical work so-called, or rather as generally understood, we are going to have a busy time at the Bow Club for Working Women and Girls. Jan. 4th. there is to be a supper of beef and plum-pudding for 100 girls from the Match and Starch Factories, followed by what you would call a "Coloured Entertainment". Jan. 8th. 100 children under fourteen years of age are to have a Christmas Tree. Jan. 12th. the same number of "Mackintosh" girls will be provided with tea and a dramatic entertainment. So you see our excellent matron, Mrs. Lloyd, has plenty of work on her hands, and needs plenty of help from all who can spare time to second her efforts. These festive evenings once or twice a year go far towards establishing a fellow-feeling between workers in the East and West Ends of London, and breaking down caste distinctions.

The opening of our Day Nursery for Infants and Small Children, to be cared for while the mothers are at work, has been delayed through the difficulty of finding suitable premises, the nature of our requirement being changed by the proposal to work the Soup Kitchen and Dining Room on the same premises. Negotiations are now however, in progress for a house in the crowded neighborhood of Lisson Grove, Paddington, and in

the meantime liberal supplies of clothing for the poor babes have arrived from various kind friends. Our matron has also been busily employed in furnishing cot necessaries and other details, so that when we do start we shall be fairly equipped. Subscriptions and promises of help are well up to the mark. We shall therefore begin the New Year with at least one new work, even though it be a humble one,—the first New Year without the cheering and inspiring presence of our beloved Leader. Or rather—ought I not to say, her visible, bodily presence? for surely her *thought* still inspires and directs us, in union with those whose servants we are, whose disciples we fain would be! Thus may we, in common with the whole Brotherhood, face the trials, carry on the labors, and conquer the difficulties that the year 1892 may have in store for the Theosophical Society.

EMILY KISLINGBURY, F. T. S.

January 1.

INDIAN LETTER.

ADYAR, NOV., 1891.

At the time of writing we are all of us very eagerly looking forward to the return of our dear Colonel to Adyar, for we feel here that we have not of late had as much of his company as we are entitled to. He will probably reach Adyar about 14th of December. Brother Keightley has been away from Adyar since the end of September on a tour round the Northern Branches. This, I believe, you already know. He has rather altered his arrangements and has determined to go on tour again after the Convention. He will go to Calcutta again, and to those Branches in the Punjaub and N. W. P. which he has not yet visited. His visit seems to have been productive of very much good, and his lectures at Calcutta have been much appreciated and well reported. The writer too has had some little month-end trips to some of the neighboring Branches, and has made the acquaintance of a number of Hindu brethren and fully appreciated their hospitality and brotherly affection.

We are, of course, disappointed at not having Annie Besant among us this year as anticipated, but already we are beginning to solace ourselves by the thought that if she comes next year she will find things in a good many ways more convenient for her. In the first place, there will be no Congress next year, and all the members of the Society will be able to attend the Convention, whereas this year a number of them have to attend the former and thus to neglect the latter.

We are fortunate here in one respect, that is, in having several very earnest Theosophists, Editors of some of the leading papers. Among others I may mention Bahu Norendranath Sen of the *Indian Mirror*, Brother Jagannathiah of the *Sanmarga Bodhini*, and Pandit Gopihath of the *People's Journal*, who are always willing to give their columns for the benefit of the Society. I have thus been able to utilize in many ways most usefully the cuttings which have been sent to me by Brother * * * from time to time. I purposely mention this business detail in order to show the readers of the PATH that the usefulness of the American "Press Scheme", which we have all heartily endorsed, extends to India.

In return I hope to send Bro. * * * some accounts, written by natives, of Indian temples, customs, etc. It is only fair that we should return his kindness in sending us so many useful cuttings.

The Convention this year promises to be a successful one, and it is but fitting that it should be so, seeing that it is the first one immediately following H. P. B.'s death. A successful gathering will show India more than anything else that the Society is in no way disheartened by her death, but continues to work with even more vigor than before. In fact, throughout the Section, our Hindu brethren are now rousing themselves and taking the opportunities that are offered them. A good deal of the energetic Western spirit is being showed by them, and the Branches are now being put on a more business-like basis. The difficulty, however, in dealing with such a large country as India must be known to you all, and the plan of forming sub-sections with centres at Bombay and Calcutta appears to be the only feasible one for really, thoroughly, and successfully working India. That this will come in time I have not the least doubt, and if we can only establish centres in these places we shall have the Section in thorough working order.

We heard yesterday of the Colonel's success in Japan, and this will be a great feather in our caps here, and will do much towards enlisting the sympathies of more Buddhists in our cause.

Several Branches have been opened recently, one at Sholinghur, another at Erode. The former has been opened in connection with a Reading-Room. The Reading-Room is intended of course for the public, but the Branch also holds its meetings and keeps its library there. A well-known energetic native theosophist, who from his modesty would prefer his name not to be mentioned, has beeu instrumental in this work at Sholinghur and a like work at Ambasamudram, which is now an active Branch and has a good library. It was at this latter place that Bro. Powell breathed his last.

All the brethren here send their fraternal greetings to those in America.

S. V. E.

FRANCE.

Le Lotus Bleu has been very greatly improved and invigorated, and there are other signs of a better Theosophic condition in Paris. Nothing will so help to cure the inherent childishness of the French nature as a sound course in Theosophy. What is needed in France is not *rèvanche*, but *sagesse*.

AUSTRALIA.

The late spread of Theosophic interest has created a demand for pamflets and books, and overtures have been made for a supply from America.

NOTICES.

I.

Forum No. 31 was issued the last week in January. No O. D. Paper was issued in that month. Branch Paper No. 23, "The Relative Place and Importance of Action and Contemplation in the Theosophic Life," read before the Aryan T. S. was mailed to the Secretaries early in the month.

II.

Persons using the Circulating Theosophical Library are invited to enter in their Catalogues the following additional books :—No. 168, *Isis Unveiled* (Blavatsky), Vol. I; No. 169, ditto, Vol. II; No. 170, *Short Lessons in Theosophy*, Miss Clark; No. 171, *Christos*, Dr. J. D. Buck; No. 172, *Path*, Vol. V; No. 173, *Numbers, Their Occult Power and Value*, Wynn Westcott; No 174, *Hermes Trismegistus*, Chambers; No 175, *Light through the Crannies*; No. 176, *Alchemystical Philosophers*, Waite; No. 177, *Kabbalah Unveiled*, Mather; No 178, *History of Magic*, Vol. I, Ennemoser; No. 179, ditto, Vol. II; No. 180, *Mysteries of Magic*, Waite; No. 181, *Buddhism in Christendom*, Lillie; No. 182, *The Bible in India*, Jacolliot; No. 183, *Eastward, or a Buddhist Lover*; No. 184, *History of the Rosicrucians*, Waite; No. 185, *Mysteries of Mayas and Quiches*, Le Plongeon; No. 186, *Mental Suggestion*, Ochorowicz; No. 187, *Indianapolis Letters on Theosophy*, Fullerton; No. 188, *Raja-Yoga*, Dvivedi; No. 189, *Hints on Esoteric Theosophy*, No. 2; No. 190, *Theosophist*, Vol. XII, Part 1; No. 191, ditto, Vol. XII, Part 2; No. 192, *Nine Months at Headquarters*, Dr. F. Hartmann; No. 193, *Topics in Reincarnation and Karma*, Fullerton.

III.

Tedious and annoying delays, caused partly by the breaking of several stereotyped plates, have postponed the issue of the new edition of *The Key to Theosophy*. As soon as the plates reach the office, the printing will be pushed forward. The indulgence of purchasers is therefore asked. Upon the arrival of stock, H. P. B's *Theosophical Glossary* will be furnished at $4.00, and Mrs. Besant's *Seven Principles of Man* for 35 cts. *What is Theosophy* will be 35 cts.

There is a knowledge of material visible things among men, and among the gods there is a knowledge of the immaterial; both are true.—*Sage of Rajagriha.*

OM.